

# MEMOIRS

## OF

# LITERATURE.

MONDAY, April 17, 1710.

To be continued Weekly.

### I.

#### A CONTINUATION of the Letter concerning the New Edition of the Alexandrian Manuscript.

II. I Proceed to make some Observations on what Dr. Grabe says in his Letter to Dr. Mill. He pretends, that in the Book of Judges the Alexandrian MS. contains the true and genuine Edition of the Septuagint; and, on the contrary, that the MS. of the Vatican contains the Edition of Hesychius, which is very different from it. This he proves by several Passages of the Book of Judges, quoted by the Greek Fathers, which agree with the Alexandrian Copy, and differ from that of the Vatican; excepting those that are quoted by S. Athanasius, and S. Cyril, Patriarchs of Alexandria, who used the Edition of Hesychius, which agree with the MS. of the Vatican, and differ from the Alexandrian.

I am willing to grant for the present, that the MS. of the Vatican, in the Book of Judges, agrees only with the Quotations of S. Athanasius, and S. Cyril, and will not enter upon the Discussion of the Passages mention'd by Dr. Grabe; but I can't grant that if it agrees with the Quotations of those two Fathers, it must be conformable to Hesychius's Edition. I want to know from the Doctor, what Reason moved him to assert that S. Athanasius and S. Cyril quoted the Correction or Edition of Hesychius. 'Tis in vain, without such a Preliminary, to make an Enumeration of the Passages of the Roman MS. in the Book of Judges, which agree with the Quotations of those Two Patriarchs.

This Passage of S. Jerom is the only Ground the Doctor goes upon. *Alexandria & Aegyptus in Septuaginta suis Esychium laudat authorem; Constantinopolis usque Antiochiam Luciani martyris exemplaria probat; media inter has provinciae Palaestinos codices legunt, quos ab Origene elaboratos Eusebius & Pamphilus vulgaverunt; totusque orbis hac inter se trifaria varietate compugnat.* "Alexandria and Egypt, in their Septuagint, commend the Labour of Hesychius: The Copies of the Martyr Lucian are approved from Constantinople to Antioch: The intermediate Provinces read the Copies of Palestine, the Work of Origen, publish'd by Eusebius and Pamphilus: And this Threefold Variety has occasion'd a Contention all over the World". It may be inferr'd from this Passage, that the Eastern Churches were divided about those Three different Corrections; that the Correction of Hesychius was very much esteem'd in Alexandria and Egypt; that of Lucian, in Constantinople and Antioch; and that of Origen, in Palestine, and the Provinces situated between Alexandria and Antioch. But I think it can hardly be inferr'd from it, that the Correction of Hesychius was so generally received and approved in all the Churches of Egypt, that the Patriarchs,

Bishops, and Ecclesiastical Writers, were obliged to use it, and no other, in their Writings and Commentaries; and that since St. Athanasius and St. Cyril were Patriarchs of Alexandria, St. Isidorus, Priest of Damietta, and Synesius, Bishop of Ptolemais in Egypt, one ought to conclude that they used the Correction of Hesychius. For by the same Reason, the Patriarchs of Antioch, the Archbishops of Constantinople, and all the Ecclesiastical Writers of those Cities and Provinces, shou'd have used the Correction of Lucian. And yet S. Chrysostom, Priest of Antioch, and Archbishop of Constantinople, uses that of Origen, so far as to quote, in his Commentaries upon the Psalms, Hebrew Words in Greek Characters, such as they were in the Hexapla. S. Gregory Nazianzen, Archbishop of Constantinople, Theodoret, Bishop of Cyrus, under the Primacy of Antioch, shou'd have used the Correction of Lucian; and Dr. Grabe, who alledges their Quotations to confirm the Readings of his Manuscript, which he asserts to be conformable to the Correction of Origen, must needs own that his Manuscript contains the Correction of Lucian, or insist no longer on the Authority of those Fathers. Does not Nicetas, Deacon of the great Church of Constantinople, and Archbishop of Heraclea, a Metropolis, say in the Preface to his Commentaries upon the Psalms, quoted by Archbishop Usher, that though he respects the Edition of Lucian, he prefers to it that of the Septuagint? 'Tis likely he means the Edition of Origen, or the *Koinn*. S. Jerome says, that the Translation of the Septuagint, that was in the Hexapla, and which he had translated into Latin, was sung at Jerusalem, and in the Eastern Churches; that all the Greek, Latin, Syrian, and Egyptian Churches, read the Edition of Origen with Asterisks and Obeli; that there were hardly one or two Copies without these Notes in the Libraries belonging to the Churches: And in another place, where he mentions the Copies of Lucian and Hesychius, he says, that none but some few obstinate Persons maintain'd them, *paucorum hominum assensu perversa contentio*; which he could not say of Alexandria, and all Egypt. This shews, that the Edition of Hesychius was not much in vogue; and therefore 'tis not certain that S. Athanasius, and S. Cyril quoted that Edition; and the conformity of the Roman Manuscript with the Quotations of those Two Fathers, is neither an Imperfection, nor a sufficient Reason to prefer the Alexandrian Copy to that of Rome. It appears from a vast Number of Passages, in the Sixth Volume of the Polyglot Bible, printed in England, that the Alexandrian MS. in the Minor Prophets, agrees with the Quotations of S. Cyril; and therefore it will be imperfect in its turn, and those Two ancient and venerable Manuscripts will consist of different Editions jumbled together: Some Books contain the Correction of Origen; others, that of Hesychius; and others, that of Lucian. This is Dr. Grabe's Opinion: He owns that the Alexandrian Manuscript, as well as the Roman, contains in some Books the Edition of Hesychius, which he does not design to print; but he will publish from other Manuscripts the pure and true Edition of those Books in the



tuagint. If the Doctor's Assertion is well grounded, great Confusion will arise from it; for one may observe in the Sixth Volume of the *Polyglot Bible* printed in *England*, that in the same Book, and in the same Chapter, there are many Passages wherein the *Alexandrian MS.* agrees with the Quotations of *S. Cyril*, and other Copies, against the *Roman MS.*; and that in many other Places, the *Roman MS.* agrees with the Quotations of *S. Cyril*, and other Copies, against the *Alexandrian MS.* How can this be reconciled with the Doctor's Principles?

However, I shou'd be more inclin'd to believe that 'tis the *Alexandrian MS.* not the *Roman*, that contains the Correction of *Hefychius*.

In the first place, it is call'd the *Alexandrian Manuscript*; it was brought over from *Egypt*; and according to Tradition, it belong'd to a Woman of Quality in that Countrey, call'd *Thecla*. I confess this is not a convincing Argument; but one may presume from it, that 'tis one of those *MS.* which *S. Jerom* calls *Alexandrian*, in *Alexandrinis exemplaribus*; and such a Presumption cannot be urged against the *MS.* of the *Vatican*.

Secondly, There is but one Fragment of the Correction of *Hefychius* extant, which is to be found in the Commentaries of *S. Jerom* upon *Isaiah*, Ch. 58. V. 11. "What" is added, says that Father, in the Copies of *Alexandria*, "in *Alexandrinis exemplaribus*, at the beginning of this Chapter, *Et adhuc erit in te laus mea semper*; and at the end, *Et ossa tua quasi herba orientur, & pinguescent, & hereditate possidebunt in generatione & generationes*, is not in the *Hebrew*, nor even in the genuine and correct Copies of the *Septuagint*; sed ne in *Septuaginta quidem emendatis & veris exemplaribus*". The Learned Archbishop *Usher* is of Opinion, that nothing can hinder us from believing that the *Alexandrian MS.* contains the Edition of *Hefychius*, but the Omission of these Words, *Et adhuc erit in te laus mea semper*, which are not to be found in it, and were, according to *S. Jerom*, in the *Alexandrian Copies* of his time. But if the omission of the first Part of *Hefychius's* Fragment may make one doubt whether the *Alexandrian MS.* contains the Edition of *Hefychius*; the insertion of the second Part of the Fragment, which, according to *S. Jerom*, was read in the *Alexandrian Copies*, and is to be found in the *Alexandrian MS.* in these Words, *καὶ τὰ ὀστέα σου ὡς βοτάνη ἀνατελεῖ, καὶ πανθήσῃ, καὶ κληρονομήσουσι (εἰς) γενεὰς γενεῶν*, conformably to the Quotations of *S. Cyril* and *Procopius*, and the *Latin* quoted by *S. Jerom*, may convince us that the *Alexandrian MS.* contains the Edition of *Hefychius*, and is not one of the genuine and correct Copies of the *Septuagint*, which like the *Roman MS.* have no part of that Fragment: For a true and real Passage is more to be depended upon, than many that are doubtful and uncertain. To which I add, that *Dr. Grabe* himself, forced by the meer Evidence of Truth, owns that the *Alexandrian MS.* contains, in some Books of the Scripture, the Edition of *Hefychius*; *habemus confidentem reum*. I maintain on the contrary, that there is not one Book in the Manuscript of the *Vatican*, that contains the Edition of *Hefychius*; and therefore I may, with some Reason, carry the Doctor's Confession farther than he does, and assert that all the Books of the Scripture in the *Alexandrian MS.* contain the Edition of *Hefychius*; the rather, because I don't acknowledge, as he, and *M. de Sainjore* do, a multiplicity of Versions or Editions in one and the same Copy.

As for what concerns *Dr. Grabe's* Edition, one can't well judge of it without his Notes, wherein he mentions the Authors of the Additions and Corrections inserted in his Text; and it will be no small Trouble to the Reader to look at the End of the Book, or in another Volume, for the Reason of the Addition, or Alteration of a Word. I shall only make some Observations.

1. The Doctor is not so uniform in his Edition, as he shou'd have been; for sometimes he inserts the Mistakes of the Manuscript, whether they proceed from the Transcribers, or from the Original, and the old way of Writing; and sometimes he leaves them out, in Compliance to the different Advices of his Friends; some having advised him to insert but few Mistakes in the Margin, and others to take Notice of the smallest Errors: So that, endeavouring to please every Body, he runs the Hazard of pleasing no body.

2. It had been more proper to follow the usual Method, and to insert the Corrections in the Margin; for,

unless they be certain and undeniable, an Editor will frequently spoil his Text, and substitute ill grounded Conjectures, and erroneous Corrections, in the room of true Readings, that are thrown into the Margin.

3. *Dr. Grabe*, in order to make his Text more conformable to the Edition of *Origen's Hexapla*, alters and corrupts the Readings of his *MS.* I have given an Instance of it above out of *Hosea* IV. 14. to which I add another. *Psalms* V. 9. instead of *κατεσθύνον ἐνώπιόν σου ὁ δόλός μου*, as 'tis in all the *Greek Copies*, and particularly in the *Roman* and *Alexandrian*, he has inserted in the Text of his Manuscript, *ἐνώπιόν μου ὁ δόλος σου*, because 'tis in the *Hebrew* *לפני רכתי*, and from the Authority of *S. Jerom*, who says, That the first Reading is neither in the *Septuagint*, (he means the Edition of the *Hexapla*), nor in *Aquila*, *Symmachus*, and *Theodotion*, but only in the *Koine*. Must an Editor be allowed to alter and corrupt his Copy, and to give us, as a true Reading, a Word that may proceed from the *Hebrew* Text corrupted? For the *Septuagint* might have read, *לפני רכתי*, which a Transcriber, out of Carelessness or Inadvertency, might have changed into *לפני רכך* before the time of *Aquila*, *Symmachus*, and *Theodotion*, from whom *Origen* took his Corrections. Which shews that *Origen*, following this Method, might have been mistaken in many other Places; and that the Readings of the *Hexapla* are not always the true Readings of the *Septuagint*, as I have observed above.

4. The Doctor is not so exact as he shou'd be, and sometimes alters the Text without any Necessity. *Gen.* XLIX. 12. instead of *χαεσπιόι*, which is in all the Copies of the *LXX.* he substitutes *χαεσπι*, from the Quotations of *Justin Martyr*, *Hippolytus*, and other Fathers. This Alteration would be well grounded, if the last Word had a different Signification from the first, and express'd better the force of the *Hebrew*; but those Two Words having but one and the same Signification, there is no Reason to alter the Text in Opposition to all the Copies, from the Quotations of some Fathers; and it had been better to leave *χαεσπιόι* in the Text, and to make a Note, importing, that some Fathers read *χαεσπι*, as it has been practised in the *Francford* Edition; where there is in the Text *χαεσπιόι*, and in the Notes at the bottom of the Page, otherwise *χαεσπι*.

*Exod.* XV. 18. For *Βασιλεῶν καὶ αἰώνων*, as 'tis in all the Copies of the *LXX.* the Doctor reads *Βασιλεῶν καὶ αἰώνων*, from the Authority of *Philo*, and because *St. Paul* might have this Passage in his Thoughts, when he said, *τὸ ὅ βασιλεῖ καὶ αἰώνων*. But perhaps the Apostle had not that Passage of *Exodus* in view, but these Words of *Psalms* CXLV. 13. *ὡς βασιλεία σου, βασιλεία πάντων καὶ αἰώνων*, and *Dr. Grabe* shou'd not have altered the Text from a single Quotation of *Philo*, (which may be faulty,) contrary to all the Copies of the *Septuagint*, some few excepted, wherein we read *εἰς καὶ αἰώνων*, which may be the true Reading.

5. The Doctor is not very happy in his Corrections. *Judges* XIX. 2. where the Edition of *Rome* has *ἐπερεύθη*, he observes, that it ought to be read *ἐπορεύετο*; and upon the Reading of the *Alexandrian Manuscript*, which is *ἐπείδω*, confirm'd by *St. Augustin* upon the V. Chapter of *Micah*, he says this Reading proceeds from the *Hebrew* Word, which was read *עָרַד* instead of *הָרַד*. This Observation is as far fetch'd as *כָּל* for *כָּפַר* *Gen.* III. 2. The *Septuagint* agree with *S. Jerom*: *καὶ ἐπορεύθη ἀπ' αὐτῆς, & discessit ab eo*, is the same thing with *quæ reliquit eum* in *S. Jerom*, and *καταλίπυσσά & ἀνδρα* in *Josephus*, as those Two Authors render it. They did not read *הָרַד* with a *he* final, which signifies *fornicata est*, from whence the Doctor derives his Correction to make the *Septuagint* agree with the modern *Hebrew*; but they read *הָרַד* with a *keth* Final, which signifies, *deseruit, abiecit, rejecit, repulit*, which is not done without Anger. This occasion'd the Reading, *ἐπείδω*, *irata est*, in the Editions of *Venice* and *Complutum*, in the Manuscripts of *Alexandria* and *Oxford*, and in *S. Augustin*; but the Reading of the *Roman* Edition, confirm'd by *Josephus*, is more natural and genuine.

Upon Occasion of the Passage of *Amos* VI. 5. alledged by him above, as an Instance that the *Alexandrian MS.* has more frequently than that of *Rome*, the Word which agrees with the *Hebrew*, he makes this Observation, That in *Jeremiah* V. 31. the *Hebrew* Word *יָדָד* *javad*, *dominari*, shews one ought to read in the *Greek* Text of the



the Septuagint, ἐπελάττει, dominati sunt, tho' all the Copies he has seen read ἐπελάττει, applauserunt. This Learned Man is mistaken: On the contrary, the Greek Word ἐπελάττει, in all the Copies of the Septuagint, and the Latin Word applaudebant, in S. Jerom, plainly shew, that the Septuagint and S. Jerom did not take the Hebrew Word יָרָד jarad, in the Sense of dominari, but in that of accipere, acceptare, probare; Prophetæ prophetabant mendacium, & Sacerdotes accipiebant, acceptabant, probabant; S. Jerom and the Septuagint, applaudebant manibus suis, literally, plaudabant, percutiebant super manibus suis, or, extendebant, ducebant manus suas. And this Signification of the Word יָרָד jarad is confirm'd, Isa. IV. 6. where the Septuagint render יָרָד רֹדֶף rodeh goim, πῦρ ἔθνη, percutiens gentem.

II.

A DISSERTATION concerning the Jaw-bone of an Ass, wherewith Samson slew a Thousand Philistines. (See Number IV. of these Memoirs.)

SAMSON, having destroyed the Harvest of the Philistines, to revenge the Affront he had received, exasperated them to such a Degree, that they burnt his Wife, and his Father-in-law. This horrid Attempt afforded him a new Occasion of Revenging himself. He went to the Chief Men of the Philistines, complain'd of their Cruelty, and declar'd to them, that he was fully resolved to revenge such a barbarous Affront. His violent Anger and prodigious Strength suggested to him an extraordinary Method of Retaliation. Considering that they had taken and burnt his Spouse, he undertook to make them unfit for the Pleasures of a Conjugal State: This he perform'd with such a Quickness and Address, that they were not sensible of it, till they had been grievously wounded. Samson's Foot was the only Instrument he used in this bloody Attempt. He assaulted the most tender Parts of those great Men, with such Violence, that they were for ever disabled, and made unfit for amorous Embraces. Their Wives express'd the most passionate Resentment at this unexpected Injury, and all the Philistines were sensibly touch'd with the Disgrace.

Samson, after this Feat, knowing the Enemy wou'd use their utmost Endeavours to revenge themselves, immediately return'd into the Country of the Israelites, and retired, according to the Custom of those Times, into a Cavern of a high Rock call'd Etam. The Philistines hearing that he had ran away, made great Preparations to pursue him, and inflict upon him the most cruel Punishment. They took up Arms, and led their Army into Judea, where they knew he had conceal'd himself, and encamp'd in a Field near the Rock Etam. This Field proved very fatal to them. Men, transported with Anger and a violent Desire of Revenge, are sometimes so blind as not to foresee the Danger to which they expose themselves. The Leaders of the Philistines, who breathed nothing but Fury, knew not that their great Courage wou'd be quickly daunted by that very Man, whom they were resolved to destroy.

The Israelites, frighted at the Approach of the Philistines, took up Arms in their own Defence. Their Consternation was so great, that they sent to the Enemies Camp, to enquire into the Reason of their Hostilities. The Philistines answered, They were only come to apprehend their Captain Samson, and to use him as cruelly as he had used their great Men. The poor Israelites, who were then under the Dominion of the Philistines, not being able to oppose them, tho' they had some Thousands of Men on Foot, durst not deny their Request. They detach'd Three Thousand Men to the Cavern, where Samson lay hid, who reproved him for what he had done to the Philistines, adding, That he shou'd not have used them so barbarously, since he knew they were their Masters. Samson said for his Excuse, That the Philistines had burnt his Wife, and that all the Israelites were concern'd in that Affront, since he was their Captain. But the Israelites, tho' his Friends, declared to him, that they had promised to bind him, and deliver him up to the Philistines. Whereupon this bold and courageous Man, concealing his Resentment, told the Israelites he would suffer

himself to be bound, if they wou'd promise him upon Oath not to kill him; which they did. Accordingly he was bound with Two new Cords, and carried like a Slave to the Camp of the Philistines, who seeing the Prisoner, shouted against him. What's become of the Love of the People for their Leader? What's become of Samson's Strength? How can he hope to avoid the Danger he is in? But at the very Moment when Samson was to be made a Prisoner, the Face of Affairs was very much altered: For the Spirit of the Lord came upon him, and he broke the Cords he was fasten'd with.

Samson being thus untied cou'd not run away, and leave the Three thousand Men to the Mercy of the Enemy. The Philistines might have suspected that it was a Trick contrived between them and Samson, and wou'd doubtless have cut them to pieces.

Had he forsaken his Countrymen upon this Occasion, he had been guilty of a shameful Desertion. Wherefore he immediately resolved to revenge himself. The Generals and Captains of the Philistines were at the head of their Army to receive the Prisoner; and Samson was near them. What cou'd he do without Arms? How cou'd he perform a glorious Action under such Circumstances? Had he commanded the Three thousand Israelites to fight the Philistines in his Presence, without his Assistance, it had been a very improper thing; for they might have told him, you are our Leader, march before us, and we'll follow.

Samson, a Man of an extraordinary Courage, and great Presence of Mind, perceiving the Jaw-bone of an Ass, that lay on the Ground, took it up, and resolved to do his best with it. He attack'd the Leaders of the Philistines, that were near him; kill'd several of 'em, and crying out as loud as he cou'd, so terrified the Enemies, that they ran away with great Precipitation. The Three thousand Israelites, perceiving the loss of the Philistines, and their shameful Retreat, immediately followed their Leader, fell upon the Enemy, and made a great Slaughter. The General began this noble Action, and his Troops compleated it. The Philistines lost about a thousand Men in this bloody Fight. Thus the brave Samson, assisted by his Troops, remain'd Master of the Field of Battel.

This Victory was ascribed to him, though he was assisted by his Army. 'Tis an usual thing to say, that a General has defeated the Enemy, and obtain'd a glorious Victory, though his Troops have the greatest share in it. In like manner 'tis commonly said of an unfortunate General, that he has been entirely defeated, when his Army has been routed. Thus David, (who seems to have imitated Samson in his first Exploits,) kill'd Goliath with a Stone, and then being followed by the Army of the Israelites, defeated several Thousand Men. This Victory was ascribed to David, as the General; and it was said, Saul has slain his thousands, and David his tenthousands. We read also in Genesis, That Abraham pursued and kill'd the Enemies, and retook the Booty they had made at Sodom and Gomorrah, and released his Nephew, and many other Prisoners, though he did it with the Assistance of his Allies. In short, this is an usual way of speaking, both in Ancient and Modern Histories, and even in common Discourse.

Samson, having obtain'd a glorious Victory, sung this triumphant Song in the Field of Battel: With the Jaw-bone of an Ass, Heaps upon Heaps, with the Jaw-bone of an Ass, have I slain a thousand Men; and then threw away the Jaw-bone. For an eternal Monument of this noble Exploit, that Place was call'd Ramath-Lechi, that is, The throwing of the Jaw-bone.

Afterwards Samson and his Men, being troubled with great Thirst, and wanting Water to quench it, he implored the Assistance of God in these Words: Thou hast given this great Deliverance into the hands of thy Servant, and now shall I die for Thirst, and fall into the hands of the Uncircumcised? The Divine Providence removed that Danger: They found in the Field Lechi a Spring flowing from a cleaved Rock. The largest Rivers spring from the highest Mountains and hardest Rocks. Samson and his Troops drank of that Water, and recovered their Spirits. To preserve the Memory of this Event, that Spring was call'd Enhakkore, The Spring of him who prays.

Those who drank of it afterwards, as David, for instance, the great Imitator of Samson, were put in mind of the Signal Victory obtain'd in that place.



## CHEMNITZ.

**A**Bout Ten Years ago M. Gleich publish'd the Letters of Christian Daumius to J. Fred. Hekehus. Those Letters met with so good a Reception from the Publick, that the Editor has thought fit to put out a Second Volume with this Title:

*Christiani Daumii Philologi & Polyhistoris celeberrimi Epistole Philologico-Criticae ad Cl. viros Jo. And. Bosium, Jo. Ghebhardum & Martinum Hankium Scriptae, & tribus partibus absoluta: Quibus accedit pars quarta seu Appendix ad diversos, nimirum Christoph. Pomarium, Ernest. Stockmannum, aliosq; exarata, in 8vo. pagg. 276.*

These Letters have been printed from the Originals, communicated to the Editor by M. Schlegius, M. Hankius, and several others. Christian Daumius was Rector of the Academy of Zwickau in Saxony, where he was born March 29. 1612. and where he died December 15. 1687.

## HALL.

**A** Third Edition of a Book Entitled, *Pauli Hachenbergi Germania Media*, has been reprinted here in 4to. pagg. 424. It contains Twelve Dissertations concerning the Government, Laws, Manners and Customs of the several Nations in Germany, from the Reign of Trajan to that of Maximilian I. M. Turckius, the Editor, has added to this Edition a Dissertation concerning the Limits of the Provinces of Germany in those Times.

A Writer of this City designs to make a Collection of such Books as are grown scarce, wherein he will insert those Pieces that are not too long, and only publish Extracts of large Volumes. He has newly put out the first Volume of this Collection, with this Title:

*Nova Librorum rariorum Collectio, qui vel integri inseruntur, vel accurate recensentur. Fasciculus primus & secundus. Pagg. 375.*

The first Piece contain'd in the first Part of this Volume, is, *Casp. Varrerii Censura in quemdam auctorem, qui sub falsa inscriptione Berosi Chaldei circumfertur. Romae 1565. in 4to.* The first Book inserted in the second Part, is, *Jac. Aug. Thouani voluminum Historicorum recensio, Auctore Jo. Petro Titio. Gedani 1685. in 4to.*

## ROSTOCK.

**T**HE Two following Books have been printed here.

*M. Reinh. Hen. Rollii Bibliotheca Nobilium Theologorum, cum praefatione D. Jo. Fechtii Theolog. Rostochiensis. Rostochii & Lipsiae, 1709. 8vo.*

*Memoria Philosophorum, Oratorum, Poetarum, Historicorum & Philologorum renovata. Decas I. Collegit, recensuit & cum additamentis quibusdam edidit M. Reinh. Henr. Rollius, Westphalus. Rostochii, 1710. 8vo.*

This last Book is an useful Collection of several Pieces concerning the Lives of Philosophers, Orators, Poets, Historians, and Philologers. The first Piece is an Oration, containing an Account of the Life of Rodolphus Agricola, extracted from the II. Volume of Melancthon's Orations.

## KIEL.

**M**. Opitius, Professor of Divinity, has publish'd a new Edition of the Hebrew Bible. His Preface contains an Account of all the Manuscript and Printed Copies he has consulted, to make this Edition extremely correct and preferable to all others.

*Biblia Hebraica ex optimis impressis & MSS. editionibus itemque Masora aliisque principiis criticis accuratissime emendata, characteribus illustrata expressa, notis Hebraicis ac lemmatibus latinis instructa a D. Henrico Opitio S. Theol. P. P. & Consistorii supremi Consiliario. Kilonii, typis & sumptibus Auctoris. 1709. 4to.*

## PARIS.

**T**HE following Book has been printed here.

*ΘΗΣΑΥΡΟΣ ΤΗΣ ΡΩΜΑΙΚΗΣ ΚΑΙ ΤΗΣ ΦΡΑΓΚΙΚΗΣ ΓΛΩΣΣΑΣ, ἢ γὰρ Λεξικὸν Ῥωμαϊκὸν καὶ Φραγκικὸν πλεονέκτατον, &c. Tesoro della lingua Greco-Vol-*

*gare ed Italiana, cioè ricchissimo Dizzionario Greco-Volgare ed Italiano, che contiene 1. Quasi tutte le Dizzioni della lingua Greco-Volgare ed Italiana, e principalmente le proprie Dizzioni d'ambidue queste due lingue. 2. Molte altre Dizzioni letterali, particolarmente quelle che appartengono alla Grammatica, la Filosofia, e la Teologia. 3. Certe particolari notazioni, ed altri piccoli Capitoli, molto utili e necessari. Opera postuma dal Padre ALESSIO DA SOMAVERA, Capucino Francese, Missionario Apostolico, & Custode di tutte le nostre Missioni di Grecia. E posta in luce dal Padre TOMASO DA PARIGI, Missionario Apostolico, del medesimo Ordine, &c. Parigi. 1709, in 4to. 2. Vol.*

In the Year 1622. Germano publish'd at Rome a *Vocabolario Italiano & Greco Volgare*, in 8vo. And in 1635, Simon Portius printed at Paris his *Dictionarium Latino-Greco-Barbarum & Literale*, in 4to.; but besides that they are grown very scarce, neither of them can be compared with this. Father de Sommevoir bestowed Forty Years upon this Work; and because he resided a long time, in the Quality of Superior of his Order, not only in the Convents of Constantinople, but also in those of Smyrna, Chio, Candia, Athens, and Morea, and of most Islands in the Archipelago, he might easily get a perfect Knowledge of the Modern Greek, and consequently no one was better qualified to publish a good Dictionary of that Language. Father Thomas de Paris, who was intrusted with the Manuscript by the Author, when he died, return'd from Greece on purpose to have it printed here. The same Father, considering that a Dictionary, tho' never so accurate, is not a sufficient Help to learn a Language, unless it be attended with a good Grammar, has at the same time publish'd a Grammar of his own making with this Title:

*Nouvelle Methode pour apprendre les Principes de la Langue Greque-Vulgaire; divisee & partagee en XII. heures, &c. Par le Pere Thomas de Paris, Capucin, &c. Paris, 1709. in 8vo. p. 353.*

A Dissertation has been lately publish'd concerning the Origin of Ideas.

*Dissertation sur l'Origine des Idées, où l'on fait voir contre M. Descartes, le R. P. Malebranche, & Messieurs de Port Royal, qu'elles nous viennent toutes des sens, & comment. in 120. P. 75.*

This Work consists of Two Parts. In the First, the Author pretends to prove, 1. That 'tis questionable, Whether God forms our Ideas occasionally from the Presence of Objects. 2. That we come into the World without any Ideas. 3. That we don't see every thing in God. In the Second, he undertakes to shew, 1. That negative Objects are known by the Senses. 2. That we come also to the Knowledge of material imperceptible Objects by our Senses. 3. That Spiritual Objects, such as God, Justice, our Souls, and our Thoughts, are likewise known the same way. The Author shews upon each of these Heads, how we get all those Ideas by the Intervention of the Senses.

It were to be wish'd that those who write in Latin, would follow constant Rules in translating Proper Names into that Language. By this means they would save Posterity a great deal of Trouble, as our Ancestors would have consulted our Advantage, if they had followed that Practice. For is it an easy thing to guess that the Word *Pisso* is the Name of Antony de Pois, Physician to the Duke of Lorraine; and that Paccius ought to be rendred Becken, and Pontanus, Bruggs? This Consideration moved M. Dupont, Advocate in our Parliament, to write a Book on this Subject. He lays down several Rules to translate proper French Names into Latin, and render the same into French, when they have been Latinized.

*Essay sur la maniere de traduire les noms propres Francois, en Latin, &c. par M. Dupont, Avocat en Parlement, in 120. P. 293.*

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)